EIGHTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *London*, 2d June 1827.

ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

Ordered, by The House of Commons, *to be Printed,*
18 *June* 1827.

Printed image digitised by the University of Southampton Library Digitisation Unit

THE REPORT - - - - - - - - - - - - p. 3
THE APPENDIX - - - - - - - - - - - p. 15

Printed image digitised by the University of Southampton Library Digitisation Unit

EIGHTH REPORT

OF

THE COMMISSIONERS

OF

IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY:

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, propose in this our Eighth Report, to lay before Your Majesty the result of our Inquiry into the state of the

Roman Catholic College of Maynooth.

AFTER personally visiting the Institution, we examined at our office in Dublin, such persons as appeared most likely to afford us information of the nature and system of the Establishment. Amongst these were all the Professors; several of the Students; the Most Rev. Dr. Murray, (who had been President, and is now a Visitor of the Institution); the Rev. Mr. Kenney, of Clongowes, (who had been Vice-President); the Right Rev. Dr. Mac Hale, who lately held the Professorship of Dogmatic Theology, and several individuals, formerly Students in the College, who since leaving it, have conformed to the Protestant religion.

We did not conceive that it fell within our province to examine into the tenets of the Roman Catholic religion, except where they appeared to be connected with the civil duties and relations of Roman Catholics, either to the State, or to their fellow-subjects.

Keeping in view the distinction now stated, we inquired into the doctrine taught at Maynooth, respecting Oaths and Vows; the several cases in which they are either held to be null from the beginning, or cease to be binding; and the extent of the power of dispensation from their obligations, claimed by the Pope, and by Roman Catholic bishops.

We have also inquired particularly into the views entertained of the Oaths and Declaration of Allegiance required from Roman Catholics by law.*

We

---

* The following are the Oaths prescribed by law to be taken by Roman Catholics:

I, *A. B.* do take Almighty God, and His only Son Jesus Christ, my Redeemer, to witness, That I will be faithful and bear true allegiance to our most gracious Sovereign Lord King George the Third, and him will defend to the utmost of my power against all conspiracies and attempts whatever that shall be made against his Person, Crown and Dignity; and I will do my utmost endeavour to disclose and make known to his Majesty and his Heirs, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support and defend, to the utmost of my power, the succession of the Crown in his Majesty's Family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the style and title of Prince of Wales in the lifetime of his father, and who since his death is said to have assumed 13 & 14 Geo. 3. cap. 35.

Printed image digitised by the University of Southampton Library Digitisation Unit

We have also examined into the nature of what are usually called The Gallican Liberties, and how far the principles of these liberties are adopted or rejected at Maynnoth.

We have inquired at the same time, into the nature of the distinctions between what are known by the names of The Ultra-Montane and Cis-Alpine doctrines, and how far either are inculcated in the College.

We have also examined into the views taught or entertained respecting the jurisdiction, authority and infallibility of the Pope, of the authority attributed to the Pope's bulls, and to the decrees of general councils, and as to the bearing and import of some of the most remarkable of both; and also as to the boundaries that are held to separate spiritual from temporal matters.

We have also examined the Professor of Canon Law as to the maxims of that law, upon a variety of important subjects, and how far the Canon Law of Rome is considered to be binding in Ireland.

In connection with the different topics arising in the course of our inquiry, we likewise considered the Class books, which are at present used by the several Professors in their lectures; and a very frequent reference to them will be found in the course of the examination.

We have also sought information as to the views entertained, taught, or inculcated by the Professors, to whom it more particularly appertained to form the opinions of the students on these subjects, respecting the authority, character, and rights of the Established Church.

We have in particular inquired into a breach of the statutes by the late Professor of Dogmatic Theology, the Right Rev. Dr. Mac Hale, now a co-adjutor bishop in the Roman Catholic Church in Ireland, in printing and causing to be sold in the College, whilst he held the office of Professor there, a political publication written by

---

assumed the stile and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the Crown of these Realms; and I do swear that I do reject and detest as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever for or under pretence of their being Heretics, and also that unchristian and impious principle, that no faith is to be kept with Heretics; I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure the opinion that Princes excommunicated by the Pope and Council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and I do promise that I will not hold, maintain or abet any such opinion, or any other opinion contrary to what is expressed in this declaration; and I do declare, that I do not believe that the Pope of Rome, or any other Foreign Prince, Prelate, State or Potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority or pre-eminence directly or indirectly within this Realm; and I do solemnly in the presence of God, and of His only Son Jesus Christ, my Redeemer, profess, testify and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words of this Oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the see of Rome, or any person whatever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope or any other person or persons or authority whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning.

---

33 Geo. 3. cap. 21. I, *A. B.* do hereby declare, That I do profess the Roman Catholic religion. I, *A. B.* do swear, that I do abjure, condemn and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or any ways injure any person whatsoever for or under the pretence of being an heretic, and I do declare solemnly before God, that I believe that no act in itself unjust, immoral or wicked, can ever be justified or excused by or under pretence or colour that it was done either for the good of the Church, or in obedience to any Ecclesiastical power whatsoever; I also declare, that it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible, or that I am bound to obey any order in its own nature immoral, though the Pope or any Ecclesiastical power should issue or direct such order; but on the contrary, I hold that it would be sinful in me to pay any respect or obedience thereto; I further declare, that I do not believe that any sin whatsoever committed by me, can be forgiven at the mere will of any Pope, or of any priest, or of any person or persons whatsoever; but that sincere sorrow for past sins, a firm and sincere resolution to avoid future guilt and to atone to God, are previous and indispensable requisites to establish a well-founded expectation of forgiveness; and that any person who receives absolution without these previous requisites, so far from obtaining thereby any remission of his sins, incurs the additional guilt of violating a sacrament; and I do swear, that I will defend to the utmost of my power the settlement and arrangement of property in this country as established by the laws now in being; I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment for the purpose of substituting a Catholic Establishment in its stead; and I do solemnly swear, that I will not exercise any privilege to which I am or may become entitled, to disturb and weaken the Protestant Religion and Protestant Government in this Kingdom.

Printed image digitised by the University of Southampton Library Digitisation Unit

by himself, in which the policy of discontinuing the Established Church in Ireland was largely discussed.

We have also examined whether there was reason to suppose, that any relations of influence or connection, exist between the College of Maynooth and the Order of the Jesuits; and under this part of our inquiry, we have been led to inquire into the nature of an Institution lately introduced into the College, called "The Sodality of the Sacred Heart of Jesus."

Upon the subjects above enumerated, and some others connected with them, which we forbear to specify more minutely, we are under the necessity of referring generally to the examinations of the witnesses, and of abstaining from the attempt to offer any analysis of them, or to express any opinion of our own; partly, because upon many of these points the evidence scarcely admits of condensation, and partly, because the Members of this Board do not agree in the conclusions to be drawn from them.

The Examinations to which we here more particularly refer, are those of

The Rev. Dr. Slevin.	The Rev. Mr. Kenney.
Rev. Dr. Anglade.	Rev. Philip Dowley.
Rev. Dr. Higgins.	Rev. Matthias Crowley.
Right Rev. Dr. Mac Hale.	Mr. Edmund Molony.
Most Rev. Dr. Murray.	Mr. William Rogers.

Feeling ourselves, for the reasons above given, precluded from entering further into the consideration of the subjects referred to, although we are fully sensible, that they constitute the most important part of our inquiry, we shall proceed to state briefly the history of the Institution, the general outline of its Establishment, and the duties allotted to its Professors; subjects which do not involve the difficulties existing in the former case.

The College of Maynooth was established by an Act of the Irish Parliament passed in the year 1795, intituled, "An Act for the better Education of Persons "professing the Popish or Roman Catholic Religion." 35 Geo. 3. c. 21.

Certain persons were therein appointed Trustees for "establishing, endowing, "and maintaining one Academy for the Education only of persons professing the "Roman Catholic religion." They were empowered to "receive subscriptions and "donations, and to purchase and acquire lands not exceeding the annual value of "£. 1,000, and to erect and maintain all such buildings as may be by the said "Trustees deemed necessary for the lodging and accommodation of the President, "Masters, Professors, Fellows and Students, who shall from time to time be ad-"mitted into, or reside in such Academy."

They were empowered also to appoint a President, and such Professors and Scholars, together with their necessary attendants, as to them should seem fit, and to make bye-laws, rules, regulations and statutes for the government of all such persons as should be on the foundation—such bye-laws to be laid before the Lord Lieutenant (if not affecting the exercise of the Roman Catholic religion,) and to be binding if not disapproved of within a month

The Trustees were invested by this Act, with a superintending and visitorial power over the Institution.

It was provided also, that the Trustees, and all persons whatsoever having any place on the foundation, including Officers and Students, should take the oath prescribed by the Act of the 13th and 14th Geo. 3. c. 35. which we have set forth in a Note to page 3.

The Act further granted to the Trustees a sum of £. 8,000 towards "establishing "the said Academy."

Two other Acts have since been passed relating to the Institution, the 40th Geo 3. c. 85. and the 48th Geo. 3. c. 145. By the first, the Lord Chancellor, the two Chief Justices, the Chancellor and Chief Baron of the Exchequer for the time being in Ireland, and their successors; together with Arthur James, Earl of Fingall, the Rev. Richard O'Reilly, of Drogheda, Doctor in Divinity, and the Rev. John Thomas Troy, of the city of Dublin, Doctor in Divinity, were appointed Visitors, and directed to hold a triennial visitation at Maynooth, and diligently to 40 Geo. 3. c. 85.

Printed image digitised by the University of Southampton Library Digitisation Unit

inquire into the government and management of the said College, with power to examine on oath into all matters relating to the same, or any violation of the statutes.

By this Act the President is required to take the following Oath, before he exercises his office.

> " I having been elected and approved as President of the " Roman Catholic College, or Seminary of Maynooth, do swear, That I " will diligently, faithfully, and conscientiously, execute the said office to " the best of my skill and judgment; and that I will, so far as in me lies, " enforce a due observance of the bye-laws, rules and statutes made for the " government and discipline thereof; and that I will bear faithful and true " allegiance, and to my utmost endeavours inculcate the duties of faithful " and true allegiance to his Majesty King George the Third, and his suc- " cessors, in every member of the said College or Seminary."

There is in this Act a provision, that in all matters relating to the doctrine and discipline of the Roman Catholic religion, such visitors only shall act as are Roman Catholics.

48 Geo. 3. c. 145. By the other Act above referred to, that of 48 Geo. 3 c. 145, the Trustees are enabled to compromise law suits, and to purchase and acquire lands, not exceeding in value £. 1,000 per annum, in addition to such lands and buildings as they then possessed.

The Trustees, in the discharge of the powers originally entrusted to them, chose Maynooth for the site of the College.

We are informed, that His Grace the late Duke of Leinster, gave every encouragement to the Establishment. A house and 54 acres of land adjoining to the town of Maynooth, were granted by His Grace on a lease for lives, renewable for ever, at the annual rent of £. 72. Twenty acres of land immediately contiguous, were afterwards granted on a lease for ever by Mr. Stoyte, at an annual rent of £. 140, and have been added to the property of the College.

The Trustees then appointed the Right Rev. Dr. Hussey, to be President.

The progress of the Institution was at first slow, from the time which was required to prepare adequate accommodation and buildings.

It does not appear that at the original establishment of the College, any estimate was made of the numbers which it was proposed that it should contain.

We find that fifty students were admitted in 1795; that the next increase was from fifty to seventy, and that the number amounted in a short time to two hundred.

Although the principal object of the Trustees appears to have been the education of persons for the Roman Catholic priesthood, they appropriated a portion of the building as a Lay College, and received within it persons who were not destined for holy orders.

It became however apparent, that the different system of education which is deemed necessary for those who are to undertake the duties and obligations of the priesthood, and the additional restraints to which they are subject, rendered the Lay College an inconvenient appendage. It was discontinued in the year 1817; and the buildings and land, which had been appropriated to it, were applied to the use of the clerical students.

The College buildings now form three sides of a quadrangle, containing a chapel, a refectory, a library, various lecture rooms. and suitable apartments for the President, Vice President, the Professors, officers, and students, all of whom are lodged within its walls.

The College has been principally supported by Parliamentary grants, though several donations and bequests have also been received for its use. The Parliamentary grants have varied in amount from time to time. For the first 21 years, they averaged about £. 8,000 per annum, Irish currency. In the year 1808, the grant was augmented to £. 12,610, which included a sum of £. 5,000 expressly granted for

Printed image digitised by the University of Southampton Library Digitisation Unit

for buildings, as hereafter mentioned. In the subsequent year, the grant was £. 8,972, which was continued until the year 1813, when it was raised to £. 9,673, Irish, which sum has been granted annually ever since.

The most important addition which has been made to the funds of the Institution from any private source, was derived under the will of the late Lord Dunboyne, who had been a Roman Catholic Bishop, but conformed to the Established Church. When dying, he bequeathed his property to the College. This bequest became a subject of litigation between his heir at law and the devisees. The suit was compromised under the powers of the Act of 1808, by the division of the property between the parties. From this source, the College receives annually £. 500, of which a special application has been made by the Trustees, as we shall notice hereafter.

Twenty Burses, as they are called, have been founded in the College; six of £. 30 per annum each, were endowed by Doctor O'Sullivan, a physician from Halifax, (N. A.) and others have been endowed by different persons, for students from particular districts.

Mr. Patrick Sawey, of Downpatrick, left £. 1,000, to found a burse for one student; and the College has received a legacy of £. 1,000, under the will of Mr. Keenan, the interest of which is applied towards paying the salary of a Professor of the Irish language.

As the Parliamentary grants, together with the private endowments, are not sufficient to provide for the support of all the students in the College, a portion of them, as hereafter explained more particularly, pay either the whole or part of their expenses. The money received for pensions and entrance money from students, for the year ended 5th January 1826, amounted to £. 2,420.

The superintendence and instruction of the students are committed to the following officers and professors.

The Very Rev. Dr. Crotty, President.
The Rev. Michael Montague, Vice President.
The Rev. Philip Dowley, Senior Dean.
The Rev. Lawrence Renehan, Junior Dean.
The Rev. Dr. Slevin, Librarian and Prefect of the Dunboyne Establishment.
The Rev. John Cummins, Bursar.
The Rev. Dr. Higgins, Professor of Dogmatic Theology.
The Rev. Dr. Delahogue, Emeritus - do.
The Rev. Dr. Anglade, Professor of Moral Theology.
The Rev. James Browne, Professor of Sacred Scripture and Hebrew.
The Rev. Dr. Callan, Professor of Natural Philosophy.
The Rev. Charles M'Nally, Professor of Logic, Metaphysics and Ethics.
The Rev. Jeremiah Donovan, Professor of Rhetoric and Belles Lettres.
The Rev. Patrick Carew, Professor of Greek and Latin.
The Rev. Christopher Boylan, Professor of English Elocution, and the French Language.
Vacant, Professor of Irish.
The Rev. Mr. Flanagan, Secretary.
Alexander Knox, Esq. Agent.
Thomas Lee, Esq. Physician.
Edward Kelly, Esq. Apothecary.

The respective duties of the Professors and other officers of the College, will be found so fully detailed in their several examinations, that we shall content ourselves with a brief notice of them.

The President and Vice President have the control and superintendence of the Establishment. They are assisted by a Council of the House, consisting of the two Deans, and the three Theological Professors.

The discipline of the College is entrusted to the charge of the two Deans.

The nomination of the Professors is committed to the Trustees. The statutes of the College provide, that the election shall be made upon a competition of candidates, or, as it is termed, a *concursus*. This mode of election has, as yet, only been once acted upon, namely, in the recent instance of Dr. Higgins to the chair of Dogmatic

Printed image digitised by the University of Southampton Library Digitisation Unit

Theology. The Trustees have however determined, that this mode shall be resorted to on all future occasions.

There are at present 391 students in the College; of these 250 are on the Establishment; 110 are Pensioners; 20 are Bursers; 11 are on the Dunboyne Class.

The expense of maintaining the 250 students who are on the Establishment, is defrayed out of the money granted annually by Parliament, at the rate of £.23 for each student.

Those who appear on the list as pensioners, may be considered as providing for themselves.

The power of nominating the free students on the Establisbment, is allotted to the Roman Catholic bishops; and the appointments are divided among them according to a scale laid down in the statutes, and adapted to the extent and circumstances of their respective districts. Each student continues connected with the district from which he has been originally recommended, and to which he is destined ultimately to return as a priest. The students, whether free or not, are all recommended by their respective bishops. If admitted at once on the Establishment, a student pays eight guineas to the general fund of the house. If admitted as pensioner, he pays a deposit of four guineas, and a like sum in addition, whenever he is afterwards placed on the Establisbment. Each pensioner pays annually 20 guineas for his maintenance; instruction and lodging being provided for him without any charge.

The bishops frequently divide between two persons the advantage of any free studentship which may be at their disposal. These persons are properly designated as half pensioners. The expense which each student must necessarily incur in the first year of his admission into the College, as a pensioner or half pensioner, including clothes and furniture, is stated as amounting to between £.40 and £.50.

The Trustees have appropriated the money arising from the bequest of Lord Dunboyne, to the support of a class of twenty students, who, in passing through the regular course of education, shall have exhibited more than ordinary talent and good conduct. It was intended that the persons in this class should remain for an additional period of tbree years in the College. The Trustees having represented to His Majesty's Government, "that the money arising from the Dunboyne fund "should be applied exclusively in the manner above stated," obtained, in the year 1813, an addition of £.700 to the annual Parliamentary grant, in order to make up the sum necessary for the support of twenty such students.

We found, however, at the period of our inquiry, only eleven individuals in this class. As a reason for this diminished number, we were informed that the demand for priests, particularly in the province of Ulster, had been lately so urgent, as not to admit of the Dunboyne students completing their additional course of three years within the College.

The estimated Annual Expense of the Establishment, together with the detailed accounts of the expenditure for the last three years, will be found in the Appendix.

No sum appears to have been particularly voted by Parliament, for buildings, with the exception of an addition of £.5,000 to the usual grant of £.8,000 in the year 1808, for that specific purpose. The Trustees, however, acting under the general powers entrusted to them, have expended altogether a sum of £.41,913. 3*s*. Irish, in the erection of buildings, since the commencement. In this sum are not included the expenses annually incurred for repairs, or changes made in buildings already erected, nor of the wall lately built to inclose the College grounds.

The above expenditure for buildings, although not brought under the view of Parliament in the Annual Estimates, has been regularly accounted for before the Commissioners of Imprest Accounts, and, through their Reports, brought before Parliament. This practice seems to have prevailed more or less in other public institutions in Ireland. A course somewhat of the same nature has also been pursued with respect to the additional Parliamentary grant of £.700 per annum, made for the support of the Dunboyne class. Great part of it has been employed in building; the limitation of the numbers in that Establishment having admitted of such an application.

The College of Maynooth supplies at present about fifty candidates annually for holy orders. It is stated to us, that eighty or ninety are annually required by the different parishes throughout Ireland.

Besides

Printed image digitised by the University of Southampton Library Digitisation Unit

Besides the priests educated in Maynooth, we are informed that about one hundred and twenty students are in the course of education in other seminaries in Ireland. The greater part of these are at Carlow; others are at Kilkenny, Tuam, Waterford, and Wexford.

It appears further, that there are about one hundred and forty students for the Roman Catholic priesthood, now at different Colleges on the Continent. Seventy of these are in the Irish College at Paris; about twelve at Rome; and the remainder at Salamanca, Lisbon, and different private French seminaries.

Before a student can be admitted at Maynooth, he must undergo an examination, which varies in its character according to the class into which he is to be admitted.

The degree of proficiency required for the different classes, is as follows;

For admission to the Second Class of Humanity:

Latin:
- Cæsar's Comm. 1st and 2d books de Bello Gallico.
- Sallust.
- Virgil's Eclogues, 1st, 2d, 3d and 4th books of Æneid.
- Horace's Epistles.
- Cicero's four Orations against Catiline.

Greek:
- Greek Grammar.
- Gospel of St. John.
- Lucian's Dialogues, 1st book (either Murphy's or Walker's).
- Xenophon's Cyropædia, 1st, 2d, and 3d books.

For admission to the First Class of Humanity and Rhetoric, besides the foregoing Authors:

Latin:
- Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus and Ligarios.
- Livy, 1st, 2d and 3d books.
- Horace, Odes and Satires.
- Virgil, 5th, 6th, 7th and 8th books of Æneid.
- Juvenal, 1st, 3d, 4th and 10th Satires.

Greek:
- Enchiridion of Epictetus.
- Xenophon's Anabasis, 1st and 2d books.
- Homer's Iliad, 1st, 2d, 3d and 4th books.

For admission to Logic, besides the Authors contained in the two foregoing Lists:

Latin:
- Tacitus, 1st, 2d, 3d, 4th and 5th books of the Annals.
- Livy, 4th and 5th books.
- Cicero's Offices.
- Virgil's Georgics, and four last books of the Æneid.
- Horace's Art of Poetry, and Quintilian.

Greek:
- Homer's Iliad, 5th, 6th, 7th and 8th books.
- Demosthenes's four Philippicks, and De Coronâ.
- Longinus De Sublimi.

An opinion has prevailed, that the free Education which the bounty of the legislature has provided at Maynooth, has both induced and enabled persons of a much lower class to enter into the Roman Catholic Priesthood, than those who formerly filled the ministerial office, and who without such aid, could not have prepared themselves for holy orders. We collect however from the evidence, that this effect has not been produced; and that the cost of the previous education, the expenses of admission, and the charge which still attends the course of instruction at Maynooth, accompanied by other regulations adopted by the Roman Catholic Bishops, have prevented this result.

Printed image digitised by the University of Southampton Library Digitisation Unit

Dr. Crotty estimates the First Year's Expenditure of a Pensioner, as follows:

Outfit in Clothes and travelling to Maynooth - - -	£.17
Furniture of Rooms and College Dress - - - -	10
Deposit (of which £.4. is paid at entrance) and 15s. to Refectory - - - - - - - - -	9
Yearly Pension - - - - - - - - -	21
Yearly allowance for Sundries and Washing - - -	12
	£.69

It is the practice of each Roman Catholic Bishop to hold an annual meeting in his district, for the attendance of the young men destined for holy orders; the Bishop appoints Examiners for the purpose of selecting those who are best qualified. The usual age of admission is seventeen. A student on his admission, generally commences with the Humanity class, in which he continues for one year. The class is exercised in Latin and Greek, in translation and composition, and in Grecian and Roman history.

The students during their first year in the College, further attend the Lectures of Mr. Montague, the Vice President, on two days of the week, and from him receive catechetical instruction in the work called Christian Doctrine, and hear Lectures in the Old Testament. A more detailed account of the business of this class will be found in Mr. Carew's evidence.

At the end of the year, the students of this class are transferred to that of Rhetoric and Belles Lettres, which consists at present of Fifty-four students. The Professor, Mr. Donovan, has drawn up a treatise upon Rhetoric, which is committed to memory by the students.

They are also called upon to prepare compositions in Greek, Latin and English. Amongst other books read by this class, are Demosthenes, Longinus and Quintilian. Four Prizes are given at the close of each year, and the students are then examined publicly as to their proficiency in the different objects of their studies.

From the class of Rhetoric and Belles Lettres, they pass into the class of Logic, Metaphysics and Ethics. This consists at present of sixty students.

We learn from Dr. Crotty, that the treatise used in the Logic class, is a portion of a work published in France, called Philosophia Lugdunensis, in which some changes were made by Dr. Anglade, when it was reprinted for the use of the College. It is the practice in this as well as in the other classes, that the students should prepare themselves each day in a certain portion of the class book, and the Professor in his lecture on the subject, illustrates it by a reference to various authors. The Professor of Logic stated, that the works he chiefly refers to in his lectures, are Thomas Aquinas, Bossuet on Universal History, L'Art de penser, Clarke on the Being and Attributes of God, Malebranche's récherche de la Vérité, Locke on the Understanding, Beattie on Truth, Reid's Enquiry into the Human Mind, Blackstone's Commentaries, and Paley's Natural Theology and Moral Philosophy.

When the students are somewhat advanced in the Logic course, there is on one day in the week an exercise in Scholastic disputation.

In this class, the Professor addresses the students in Latin, who usually give their answers in the same language.

With respect to Ethics, it is stated that interruptions sometimes prevent the entire course being gone through within the year.

After a year passed in the class of Logic, Metaphysics and Ethics, the students are transferred to that of Mathematics and Natural Philosophy, which consists at present, of seventy-five persons. Dr. Callan the Professor, informs us that he pursues what he understands to be the Cambridge Course of Mathematics and Natural Philosophy, except so far as relates to Geometry and Trigonometry; the books used upon these subjects having been prepared by Mr. Darré, formerly the Professor of Logic at Maynooth.

The students of this class, are stated to have for the most part but little previous knowledge of these subjects, and it is hardly to be expected that during the ten months

Printed image digitised by the University of Southampton Library Digitisation Unit

months of which the Academical year consists, they can in general make a great proficiency io the very extensive course which it is sought to comprehend.

Dr. Crotty says, "the time is so short, that a large portion of the class cannot he "expected to be very profound in natural knowledge, but many who have witnessed "the progress they have made at their examinatioos at the close of the year, have "been surprized to find that one third, and often one half of the class, have given "astonishing proofs of their industry and talent for those studies."

After four years passed in the classes which we have already noticed, the students are transferred to the class of Divinity, the most numerous, as well as the most important in the course of their instruction. It contains at present nearly two hundred.

In this class they remain for three years, which period comprizes the full course of divinity given in the College.

There are three distinct Professors in this department, Dr. Higgins, who fills the Chair of Dogmatic Theology; the Rev. Dr. Anglade, Professor of Moral Theology, and the Rev. James Browne, Professor of Hebrew and Sacred Scripture. All the students of this class are assembled at the same time. There are nine hours in the week occupied in these lectures, which last each one hour.

From sixty to seventy stndents on an average enter the Divinity class every year.

The lectures are so arranged that each treatise shall always recnr once in the period of three years. These treatises are distinct and indepeodent of each other, and consist of ten volumes, five of Dogmatic and five of Moral Theology. The former are:

Tom 1. Tractatus *De Religione.*
2. Tractatus *De Ecclesiâ Christi.*
3. Tractatus *De Mysterio S. S. Trinitatis.*
4. Tractatus *De Sacramento Pœnitentiæ.*
5. Tractatus *De Sacramentis in Genere.*

The latter five consist of

Tom 1. Theologia Moralis.
De Actibus Humanis, De Conscientiâ, De Legibus, De Virtutibus, et De Peccatis.
2. *De Præceptis Decalogi, cum Appendice, De Præceptis Ecclesiæ, et De Obligationibus Clericorum.*
3. *De Simoniâ, De Censuris, et Irregularitatibus.*
4. *De Ordine, et De Matrimonio.*
5. *De Baptismo, De Confirmatione,*
De Extremâ Unctione, De gratiâ Dei,
Et De Deo.

The first five volumes were compiled by Dr. Delahogue, a native of Paris, and Doctor of the Faculty of Sorbonne, and who was for many years Professor of Dogmatic Theology in Paris, and subsequently in the College of Maynooth.

The Theologia Moralis was first printed in France, and prepared by Mr. Bailly, a French ecclesiastic.

The doctrines inculcated in Dr. Delahogue's works, are stated to us to be in accordance with those of the Sorbonne; and the instruction given in the Divinity classes generally at Maynooth, we are assored does not differ materially from that given in the University of Paris.

The Divinity class receives also two lectures weekly of an hour each, in Scripture History; a particular chapter (or more than one if necessary) is marked out, and the students are required to be prepared to analize and explain it. The Latin Vulgate is used, but the Greek text is referred to for illustration. The particular mode of instruction adopted will he found detailed in the evidence of Mr. Browne.

In addition to the hour appropriated for the Scripture lecture, on one day in the week, the Professor employs an extra half-hour in hearing the students comment on the Gospels or Epistles appointed for the following Sunday; and the senior memhers of the class, in succession, are called npon to preach a sermon on Sundays and holidays.

Printed image digitised by the University of Southampton Library Digitisation Unit

The Scripture lectures are confined principally to the more difficult portions of the New Testament, but passages of the Old are occasionally discussed. A new course of lectures on the Scriptures, is commenced every year. The Class Book, which is used in the explanation given of the New Testament, is the Commentary of Menochius; but occasionally other comments are referred to by the Professor, when disputed texts are to be explained.

The students are also further exercised by means of public disputation, once in the month. A chapter in the Bible is selected and they are called upon to argue on it, one against another.

At the end of the year a public examination is held, when, during three days, *all* are examined to ascertain the proficiency which they have made.

There is also an Hebrew class formed out of the Divinity students. It consists of twelve or thirteen persons, and is held on one day of the week for one hour. All the students of the Divinity class are at liberty to attend, but they are said to be generally so engaged with their other studies, as to find little time for the study of Hebrew. There is also, an annual public examination in Hebrew, at the end of the year, similar to that before alluded to with reference to the Scripture class.

Many of the students of the Divinity class from Munster and Connaught, and some from the other provinces, attend the Professor of Irish, from 5 to 6 o'clock in the evening, during the second year of the course.

All the Divinity class have access to the library from 10 till 2, every day, except Wednesdays, and they avail themselves of the privilege very generally.

The election for the Dunboyne class takes place once a year. The merits of the candidates are ascertained by previous examinations, but more particularly by their having obtained premiums, or other distinctions, in their last year in the Divinity class. It is not open to all the students to become candidates, but a list is made out by the President of those who are to be proposed, in which none can be included but such as have obtained the distinctions before mentioned, and who likewise have the approbation of the council of the house, as to their conduct.

Dr. Slevin is Prefect of the Dunboyne class, and his duties in that character, are to direct the studies and superintend the morals of the students. They have no other instructor, except the Professor of Hebrew. They assemble together in class three times a week, at the same hours with the other classes. They study Divinity, Canon Law, and Ecclesiastical history. The books used are, for Divinity, the general class books of the house. For Canon Law, Cabassutius's Theoria and Praxis Juris Canonici. On Ecclesiastical History, there is no particular class book; their studies in Latin and Greek, and subjects of general literature, are left to their own discretion.

The students in the Dunboyne class are also exercised in composition. Four prizes are allotted annually to them, one for Theology, one for Ecclesiatical History, one for Canon Law, and one for an Essay or Exercise in Composition.

In addition to the several class books, we have been furnished with a list of other works recommended by the different Professors for the perusal of the students, or referred to in the course of lecturing. A list of them will be found in the Appendix.

The students are at liberty to purchase books for their private use, under certain regulations. A bookseller frequently attends at the Porter's lodge to offer books for sale, but it is required that a list of the works so offered, should be previously furnished for the inspection of the proper authorities.

It is the duty of the Dean to examine the books which each student brings with him into College, and it is a general rule that none shall afterwards be introduced without being submitted to the Dean's inspection; and if any student should read any book prohibited by the President or Dean, he is by the statutes of the College liable to expulsion. It is a part of the Dean's duty to examine occasionally what books are in their possession.

We visited the apartments of several of the students of the Dunboyne class, and found them furnished with a very considerable collection of books in different classes of literature.

The

Printed image digitised by the University of Southampton Library Digitisation Unit

The Board of Trustees have prohibited the introduction of newspapers under penalty of expulsion; but the statute has not been submitted to the Lord Lieutenant in the manner prescribed by the Act of Parliament, and consequently has not at present the force of a law. It appears accordingly, that the rule is not strictly observed; and the Dean states that as the law now stands, the superiors have not thought themselves warranted in inflicting severe punishment for its infraction.

An ordination is held annually at Maynooth, when such persons only are ordained as are presented for that purpose by the College. The students usually remain in the Institution until they are upon the point of receiving priests' orders. The general rule is, to give the order of Sub-deacon to such as have finished the first year of their studies in the Divinity class; to give that of Deacon to those who have finished the second year; and that of Priesthood when they have completed the course.

The Trustees assemble twice in the year, in the months of January and June. The Board is generally well attended, and inquiries are made into the state of the house. The accounts also are particularly inspected at both meetings.

The visitations are held once in three years; on those occasions the Lord Chancellor is the person who generally opens the visitation. He calls upon the President to state, whether since the last visitation there has been any infraction of rule, or any thing irregular in the College, to require the intervention of the Visitors to remove or suppress; he afterwards calls upon the students to know whether they have any complaints to make against the President or the other Superiors. The business gone through at the visitation, does not appear generally to occupy more than an hour.

The discipline maintained in the College is stated to differ very little from that which is observed in other Institutions for the Education of the Roman Catholic Clergy. In preserving and enforcing discipline, the ordinary mode of proceeding, as pointed out by the statute, is thus stated to us by the Dean. Any Student neglecting his duty, or habitually violating any of the rules of the College, is cited before the President who privately admonishes him. If he is found to repeat the offence, he is in like manner admonished a second and a third time; and if after the third admonition, he is found not to amend his conduct, he is liable to be removed from the College. The Dean states, that this proceeding would not alone be sufficient to maintain due discipline, but that there are other considerations influencing the minds of the students, particularly the fear of exclusion from orders, which he represents as operating more powerfully than any punishment to which they resort.

The statutes authorize also the imposition of fines, but it is a mode of punishment seldom or never resorted to.

No minute is entered or registry kept of the students who are either removed or expelled from the house. But every year an account of all expulsions is submitted to the Trustees, and each bishop is made acquainted with the removal of any student, who had been recommended by him. The number of those who have been expelled during the thirteen years in which Dr. Crotty has been President, may, he thinks be estimated at from three to four in each year.

No practical restrictions are imposed upon the students in their intercourse with their friends. There is a regulation that all letters either received, or sent out, shall pass through the hands of the Dean; they are, however, never opened by him, although Dr. Crotty states, that it is generally understood in Roman Catholic Colleges, that the Superiors have the right of inspecting the letters of the students. This right, it is stated, has never been exercised at Maynooth.

There is an annual vacation of six weeks in the months of July and August, during which, however, the students do not as a matter of course, leave the College. Permission to go home must be obtained from the Superior.

During vacation the library continues open to the students in the Divinity class, and lectures are appointed in Logic and Natural Philosophy for the junior classes; and it is the wish of the Board, that the students should avail themselves of those opportunities of study. A certain degree of relaxation in the rules and discipline of the house also takes place. The only lectures which the students are obliged to attend are, in Logic, Mathematics, and Natural Philosophy, once a day; and the Divinity students are allowed to spend more time in the library than at other seasons of the year.

Printed image digitised by the University of Southampton Library Digitisation Unit

The students rise at five in the snmmer, and at six in the winter months. They assemble in the chapel for morning prayer, after which they pnrsue their studies until eight, at which hour they attend mass. They then breakfast, and are at liberty to amuse themselves until half past nine; from that time they prosecute their studies until half past ten, when they assemble in the different lecture-rooms, and attend the Professors for one hour, after which half an hour is set apart for recreation. At twelve, study is resumed for two hours; from two till three they attend their several lectures, and they then dine, and are at liberty to amuse themselves until five.

Their studies, either in private or in class, are then resumed, and are continned until eight, when another hour is set apart for recreation. At nine they assemble for the night prayer, after which they retire to their respective rooms, and are reqnired to be in bed at ten o'clock. Wednesdays and Saturdays may be considered as half holidays. On those days they walk in the country, under the superintendence of tbe Deans.

The students are enjoined to maintain silence during the hours of study, of lecture, and of meals. The ohligation is imposed with a view of preserving good order. After the night prayer, when the students retire to their rooms, silence is strictly enjoined until after the morning prayer of the ensuing day*.

The hours of recreation, about four in each day, are those only in which the students are at full liberty to speak to each other during five days of the week. On Wednesdays and Saturdays, and other occasional vacant days, the liberty of speaking is less restricted.

It appears that, on two occasions during the year, five days are set apart for what is called a "Spiritual Retreat," during the whole of which period, a silence, for the purpose of religious meditation, is rigidly preserved. One of these takes place early in September, the other at the period of ordination. The object of these retreats is stated to be, to give an opportunity of pious reflection, and preparation for confession, the confession being made at tbe conclusion of the retreat.

During these periods the time is principally spent in prayer, in spiritual reading, in exercises of piety, and in attending to spiritual instructions, which are given to the students in the cbapel. A portion of the day is allowed for exercise, dnring which the students walk in solitary contemplation. A subject for meditation is given out on each day, and is explained generally by the conductor of the retreat on the day following. The subjects are such as relate to the duties of clergymen; piety and moral duties; the ohservance of order, and the preparation for administering the rites and sacraments of the Roman Catholic church.

The reasons which prevent ns from entering into the other topics connected with this Institution, have been assigned in the commencement of this Report; and we now proceed to lay before Your Majesty the Evidence which we have taken npon the whole of this important subject.

T. FRANKLAND LEWIS. (L. S.)
J. LESLIE FOSTER. (L. S.)
W. GRANT. (L. S.)
J. GLASSFORD. (L. S.)
A. R. BLAKE. (L. S.)

London, 2d June 1827.

* "Silentium ad pacem, pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maxime conducens, sanctè omnes statutis temporibus servent. Nulla igitur colloquia studiis admisceantur; neque ante, vel immediatè post orationem, Missam et sanctorum sacramentorum perceptionem, confabulationes ullæ habeantur, ne diebus quidem relaxationi assignatis, quorum horæ reliquæ de rebus utilibus, modestis sermonibus, sine clamore transigantur; et alumnorum verba vultus, oculi, motus, denique omnes decorem teneant, redoleantque pietatem atque disciplinam. Tempore quo singuli privatis vel publicis studiis incumbere debent, caveant ne per collegium nltrò citròque vagentur, et quando secus necessitas postulet, teneantur licentiam impetrare. Horis studiis assignatis, altum silentium per totum Collegium obtineat." (Reg. Piet. P. 9.)

Printed image digitised by the University of Southampton Library Digitisation Unit

LIST OF APPENDIX.

ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

Appendix.
N° 1.—ACT of Incorporation, intituled, "An Act for the better Education of Persons professing the Popish or Roman Catholic Religion" (35 Geo. 3. c. 21.) - p. 17

N° 2.—An Act for the better government of the Seminary established at Maynooth, for the Education of Persons professing the Roman Catholic Religion, and for amending the Laws now in force respecting the said Seminary (40 Geo. 3. c. 85.) - - - - - - - - - - - p. 18

N° 3.—An Act to amend two Acts passed in Ireland for the better Education of Persons professing the Roman Catholic Religion, and for the better government of the Seminary established at Maynooth for the Education of such Persons, so far as relates to the purchase of Lands and compounding Suits (48 Geo. 3. c. 145.) - - - - - - - - - - p. 20

N° 4.—Statuta Collegii R. Catholici apud Maynooth - - - - - - p. 22

N° 5.—Regula Pietatis et Disciplinæ Domesticæ in Collegio R. C. Sancti Patritii ab Alumnis Observanda - - - - - - - - - - - p. 40

N° 6.—Translation of the Statutes, Rule of Piety, &c. - - - - - p. 23

N° 7.—Communication from the Cardinal Prefect of the Propaganda at Rome to the Trustees of the Roman Catholic College of Maynooth, dated 9th July 1796 p. 44

N° 8.—EXAMINATION of the Very Rev. Dr. Crotty, 19th October 1826 - - p. 47

N° 9.—Further Examination of - - - D° - - - 20th — - - p. 67

N° 10.—Further Examination of - - - D° - - - 21st — - - p. 83

N° 11.—Further Examination of - - - D° - - - 23d — - - p. 92

N° 12.—Further Examination of - - - D° - - - 9th Nov. — - - p. 97

N° 13.—Examination of the Rev. Michael Montague, 24th October 1826 - - p. 107

N° 14.—Further Examination of - - - D° - - 22d November 1826 - - p. 112

N° 15.—Examination of the Rev. Philip Dowley, 24th October 1826 - - - p. 114

N° 16.—Further Examination of - - D° - - 15th November 1826 - - - p. 121

N° 17.—Examination of the Rev. Patrick Joseph Carew, 26th October 1826 - - p. 12

N° 18.—Examination of the Rev. Christopher Boylan, 27th October 1826 - - p. 134

N° 19.—Examination of the Rev. Jeremiah Donovan, 26th October 1826 - - p. 136

N° 20.—Examination of the Rev. Charles McNally, 26th October 1826 - - - p. 140

N° 21.—Examination of the Rev. Nicholas Callan, 27th October 1826 - - - p. 145

N° 22.—Examination of the Rev. James Browne, 25th October 1826 - - - p. 149

N° 23.—Examination of the Rev. Francis Anglade, 31st October 1826 - - - p. 155

N° 24.—Further Examination of - - D° - - 1st Nov. — - - - p. 167

N° 25.—Further Examination of - - D° - - 2d Nov. — - - - p. 176

N° 26.—Examination of the Rev. Nicholas Slevin, 20th October 1826 - - - p. 183

N° 27.—Further Examination of - - D° - - 27th — - - - p. 189

N° 28.—Further Examination of - - D° - - 28th — - - - p. 204

N° 29.—Further Examination of - - D° - - 30th November - - - p. 211

N° 30.—Further Examination of - - D° - - 1st Dec. — - - - p. 216

N° 31.—Further Examination of - - D° - - 4th — - - - p. 225

N° 32.—Further Examination of - - D° - - 5th — - - - p. 233

N° 33.—Further Examination of - - D° - - 6th — - - - p. 245

N° 34.—Further Examination of - - D° - - 14th — - - - p. 250

N° 35.—Examination of the Rev. William Higgins, 30th October 1826 - - - p. 265

N° 36.—Examination of the Right Rev. Dr. Mac Hale, 3d November 1826 - - p. 279

N° 37.—Further Examination of - - - D° - - 4th — - - - p. 288

N° 38.—Further Examination of - - - D° - - 6th — - - - p. 302

N° 39.—Further Examination of - - - D° - - 7th — - - - p. 316

Printed image digitised by the University of Southampton Library Digitisation Unit

Appendix.

N° 40.—Examination of the Rev. Thomas William Dixon, 25th October 1826 - p. 318
N° 41.—Further Examination of - - - O° - - - 23d Nov. — - p. 335
N° 42.—Further Examination of - - - O° - - - 29th Nov. — - p. 343
N° 43.—Examination of the Rev. Matthias Crowley, 7th November 1826 - - p. 349
N° 44.—Examination of the Rev. John Cousins, 14th November 1826 - - - p. 353
N° 45.—Examination of Mr. Edmund Molony, 23d November 1826 - - - p. 359
N° 46.—Further Examination of - D° - - 24th — - - - - - p. 367
N° 47.—Examination of the Right Rev. Dr. Crolly, 28th November 1826 - - p. 373
N° 48.—Examination of J. R. Corballis, Esq. 1st November 1826 - - - - p. 378
N° 49.—Examination of the Rev. Peter Kenney, 7th December 1826 - - - p. 381
N° 50.—Further Examination of - - O° - 8th - - - - - - - p. 390
N° 51.—Examination of the Most Rev. Dr. Murray, 20th December 1826 - - p. 403
N° 52.—Examination of the Rev. Thomas Furlong, 2d Nov. 1826 - - - - p. 412
N° 53.—Examination of the Rev. William Oelany — - - - - p. 417
N° 54.—Examination of Mr. Anthony Reynolds, 13th Nov. 1826 - - - p. 422
N° 55.—Examination of Mr. Patrick Leahy — - - - - p. 424
N° 56.—Examination of Mr. J. W. M'Gauley — - - - - p. 426
N° 57.—Examination of Mr. George Chapman — - - - - p. 427
N° 58.—Examination of Mr. Edward Aylward — - - - - p. 429
N° 59.—Examination of Mr. Charles Cassidy, — - - - - p. 431
N° 60. - Examination of Mr. William Rogers — - - - - p. 434
N° 61.—Examination of the Rev. John Marmion, 15th November 1826 - - - p. 439
N° 62.—Examination of Mr. Richard Coyne, 19th December 1826 - - - p. 441
N° 63.—Examination of Alexander Knox, Esq. 7th November 1826 - - - p. 444
N° 64.—A LIST of the Trustees, Presidents, Vice Presidents, Deans, Professors and other Officers of the Roman Catholic College of Maynooth, from its first establishment to the present time - - - - - - - - p. 445
N° 65.—A List of the Superiors and Professors of the Roman Catholic College of Maynooth, with their Salaries - - - - - - - - - - p. 449
N° 66.—A List of the Books used in the Classes of the Roman Catholic College of Maynooth, and which the Students are obliged to procure at their own expense - - - - - - - - - - - - - - ibid.
N° 67.—A List of the Works recommended by the Professors of the Roman Catholic College of Maynooth, for the perusal of the Students, or referred to by them in the course of their Lectures - - - - - - - - p. 450
N° 68.—A List of the Donations made to the Roman Catholic College of Maynooth, from its establishment to the present time - - - - - - - p. 451
N° 69.—AN ACCOUNT of the Annual Parliamentary Grants to the Roman Catholic College of Maynooth - - - - - - - - - - - - ibid.
N° 70.—An Account of the Sums expended in the erection of new Buildings, from the commencement of the Establishment to the present time - - - p. 452
N° 71.—An Account of the Expenditure of the Dunboyne Establishment since its institution in the year 1813 - - - - - - - - - - - ibid.
N° 72.—An Account of the Income of the Roman Catholic College of Maynooth, for the year ending the 5th January 1826 - - - - - - - - p. 453
N° 73.—The Account of the Trustees of the Roman Catholic College, from the 6th of January 1823 to the 5th of January 1824, both days included - - p. 454
N° 74.—The same; from the 6th of January 1824 to the 5th of January 1825 - - p. 456
N° 75.—The same; from the 6th of January 1825 to the 5th of January 1826 - - p. 458
N° 76.—Estimate of the Charge of the Roman Catholic College of Maynooth, for the year ending 5th January 1828 - - - - - - - - - p. 461

Printed image digitised by the University of Southampton Library Digitisation Unit

APPENDIX.

ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

Appendix, N° 1.

ACT of INCORPORATION, intituled, "An Act for the better Education of Persons professing the Popish or Roman Catholic Religion." (35 Geo. 3. c. 21.)

[Friday the fifth day of June, one thousand seven hundred and ninety-five, Royal Assent given.]

John Gayer, D. Clerk. Parl.

Appendix, N° 1.

Preamble.

WHEREAS by the laws now in force in this Kingdom, it is not lawful to endow any College or Seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a Seminary should be established for that purpose; BE it therefore Enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Right honourable John Viscount Fitzgibbon, Lord Chancellor of Ireland, the Right honourable John Earl of Clonmel, Chief Justice of His Majesty's Court of King's Bench in Ireland, the Right honourable Hugh Lord Carleton, Chief Justice of His Majesty's Court of Common Pleas in Ireland, and the Right honourable Barry Yelverton, Chief Baron of the Court of Exchequer in Ireland, and the Chancellor, or Lord Keeper, Chief Justices, and Chief Baron of the said Courts for the time being, together with Arthur James Plunkett, commonly called Earl of Fingall, Jenico Preston, commonly called Viscount Gormanstown, Sir Thomas Browne, baronet, commonly called Viscount Kenmare, Sir Edward Bellew, baronet, Richard Strange, of the city of Dublin, esquire, Sir Thomas French, baronet, the Reverend Richard O'Reilly, of Drogheda, doctor in divinity, the Reverend John Thomas Troy, of the city of Dublin, doctor in divinity, the Reverend Thomas Bray, of Thurles, doctor in divinity, the Reverend Boetius Egan, of Tuam, doctor in divinity, the Reverend Patrick Joseph Plunkett, of Navan, doctor in divinity, the Reverend Philip Mac Davett, of Stuabane, doctor in divinity, the Reverend Francis Moylan, of Cork, doctor in divinity, the Reverend Gerald Tehan, of Killarney, doctor in divinity, the Reverend Daniel Delany, of Tullow, doctor in divinity, the Reverend Edmond French, of Athlone, doctor in divinity, and the Reverend Thomas Hussey, of the city of Dublin, doctor in divinity, and the persons to be hereafter elected, as by this Act is directed, shall be Trustees for the purpose of establishing, endowing and maintaining one Academy for the education only of persons professing the Roman Catholic religion; and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as may be by the said trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows and Students who shall from time to time be admitted into or reside in such Academy.

Persons herein named shall be Trustees for establishing endowing and maintaining an Academy for the Education of Roman Catholics.

Trustees empowered to receive Subscriptions and Donations, and to purchase and acquire Lands not exceeding £. 1,000 per annum and to erect Buildings, &c.

2. And be it Enacted, That it shall and may be lawful for any Popish ecclesiastic to officiate in a chapel or building, to be appointed for that purpose by the said Trustees, or any seven or more of them; any law, statute or provision to the contrary notwithstanding.

Popish Ecclesiastics may officiate.

3. And be it further Enacted, That it shall and may be lawful for the said Trustees, or any seven or more of them, to appoint one President and so many Masters, Fellows, Professors and Scholars on the foundation, and ministers, servants and assistants of and in the said Academy, with such pensions, salaries, exhibitions, wages and allowances as to them shall seem fit; and also to make such bye-laws, rules, regulations and statutes for the government of the said Academy, and for the education and government of all such persons to be on the foundation thereof, or to be educated therein, and for the appointment and election of a President, Masters, Fellows, members and officers of the said Academy, as to the Trustees, or any seven or more of them shall seem meet: Provided that the same shall not be contrary to law.

Seven Trustees may appoint a President, Masters, Fellows, Professors, &c. &c and make Bye-Laws, &c.

4. Provided always, That all such bye-laws, rules, regulations and statutes not affecting the exercise of the Popish or Roman Catholic religion, and the religious discipline thereof, be laid before the Lord Lieutenant, or Chief Governor of this Kingdom, and shall be binding

Bye-Laws, not affecting Religious Discipline, to be laid before L. Lieut.

Printed image digitised by the University of Southampton Library Digitisation Unit

and to be binding if not disapproved by him in one month.

binding and valid, unless such Lord Lieutenant or Chief Governor shall disapprove thereof in one month from the time when such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor respectively.

Trustees to have Visitorial Power.

5. And be it further Enacted, That the said Trustees, or any seven or more of them, shall have the superintendence and visitorial power over the said Academy, and over all persons on the foundation, or educated therein.

Trustees may assemble in 1 month after passing this Act and make Rules, &c.
Acts of the Majority of Trustees binding on the whole.

6. And be it Enacted, That the said Trustees shall and may assemble within one month after the passing of this Act, at such time and place as shall be appointed by any seven or more of said trustees, by writing under their hands, and shall at such their first meeting, make such rules and regulations for their assembling in future as to them shall seem expedient; and that the acts of the trustees so assembled at the said first meeting, or the major part of them, and of the trustees to be duly assembled at any future meeting, or the major part of them, shall be binding on and be deemed the act of all the said trustees.

When Trustees die, &c. others shall be elected, being natural Subjects.

7. And be it Enacted, That so often as a vacancy shall happen by the death, removal or resignation of the said Trustees or any of them, (save the said Chancellor or Lord Keeper, Chief Justices, and Chief Baron of the said courts), the said Trustees shall at their meeting elect a person being a natural-born subject of His Majesty, to fill such vacancy.

No Roman Catholic shall act as Trustee, President, Master, &c.
or be admitted as Student or Servant, until he takes the Oath appointed by 13 & 14 G. 3.

8. Provided always, and be it Enacted, That no person professing the Roman Catholic religion, shall act as a Trustee to the said Academy, and that no person shall act as a President of the said Academy; and that no person shall act as a Master, Fellow, Professor, Teacher or Tutor, or enjoy any place on the foundation of the said Academy, or be otherwise admitted into the same as a student, officer or servant, until he shall have taken and subscribed the oath appointed by the Act passed in the thirteenth and fourteenth years of His Majesty's reign, intituled, "An Act to enable His Majesty's subjects of whatever persuasion, to testify their allegiance to him."

Protestants, or Sons of Protestant Fathers not to be received;
Penalties to be suffered by any Person who instructs a Protestant in said Academy.

9. Provided always, That it shall not be lawful to receive into, or educate or instruct in the said Academy, any person professing the Protestant religion, or whose father professed the Protestant religion; and that any President, Master, Professor or Teacher, who shall instruct any person in the said Academy, professing the Protestant religion, shall remain liable to such pains and penalties, as he would have been liable to, before the passing of this Act.

By an Act of this Session, £.2,449,600. 16*s.* 9½*d.* is granted for the Year 1795;

10. And whereas by an Act of Parliament, passed this session of Parliament, intituled, "An Act for securing the payment of the Annuities, and of the interest upon the principal sums therein provided for, and towards the discharge of such principal sums in such manner as therein is directed, and for enabling the officers of His Majesty's Treasury to receive certain sums for a limited time, in manner therein mentioned, and for granting to His Majesty a certain sum of money out of the Consolidated Fund, and for applying a certain sum of money therein mentioned, for the service of the year one thousand seven hundred and ninety-five," a sum not exceeding two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, is granted to His Majesty for the service of the present year; Be it Enacted, That any sum or sums of money, not exceeding eight thousand pounds, part of the said sum of two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, shall and may be issued and paid by the Commissioners of His Majesty's Treasury, or any three or more of them, towards establishing the said Academy.

£. 8,000 may be issued from the Treasury, towards establishing said Academy.

Sums issued on said Account to be paid to Trustees, and accounted for before Com. of Imprest Accounts.

11. And be it Enacted, That all sum and sums of money, from time to time issued and paid out of His Majesty's Treasury, on account of the said sum of eight thousand pounds, shall be paid to the Trustees by this Act constituted, or to any seven or more of them, and shall be accounted for before the Commissioners of Imprest Accounts.

Appendix, N° 2.

AN ACT for the better Government of the Seminary established at *Maynooth*, for the Education of Persons professing the Roman Catholic Religion, and for amending the Laws now in force respecting the said Seminary, (40 Geo. 3. c. 85.)

[Friday the first day of August, one thousand eight hundred, Royal Assent given.]

John Gayer, D. Clei. Parl.

Appendix, N° 2.

Since passing the Act of 35 Geo. 3. for Education of Roman Catholics, a College was established at Maynooth.

WHEREAS an Act passed in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons professing the Popish or Roman Catholic religion," and since the passing the said Act a College or Seminary has been established at Maynooth, in the county of Kildare, for the education of persons professing the Popish or Roman Catholic religion, and large sums of money have been granted to the Trustees named in the said Act, to enable them to improve and extend the said Institution; and it is therefore become necessary to make further provision for the good government of the said College or Seminary; Be it therefore Enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present

Printed image digitised by the University of Southampton Library Digitisation Unit